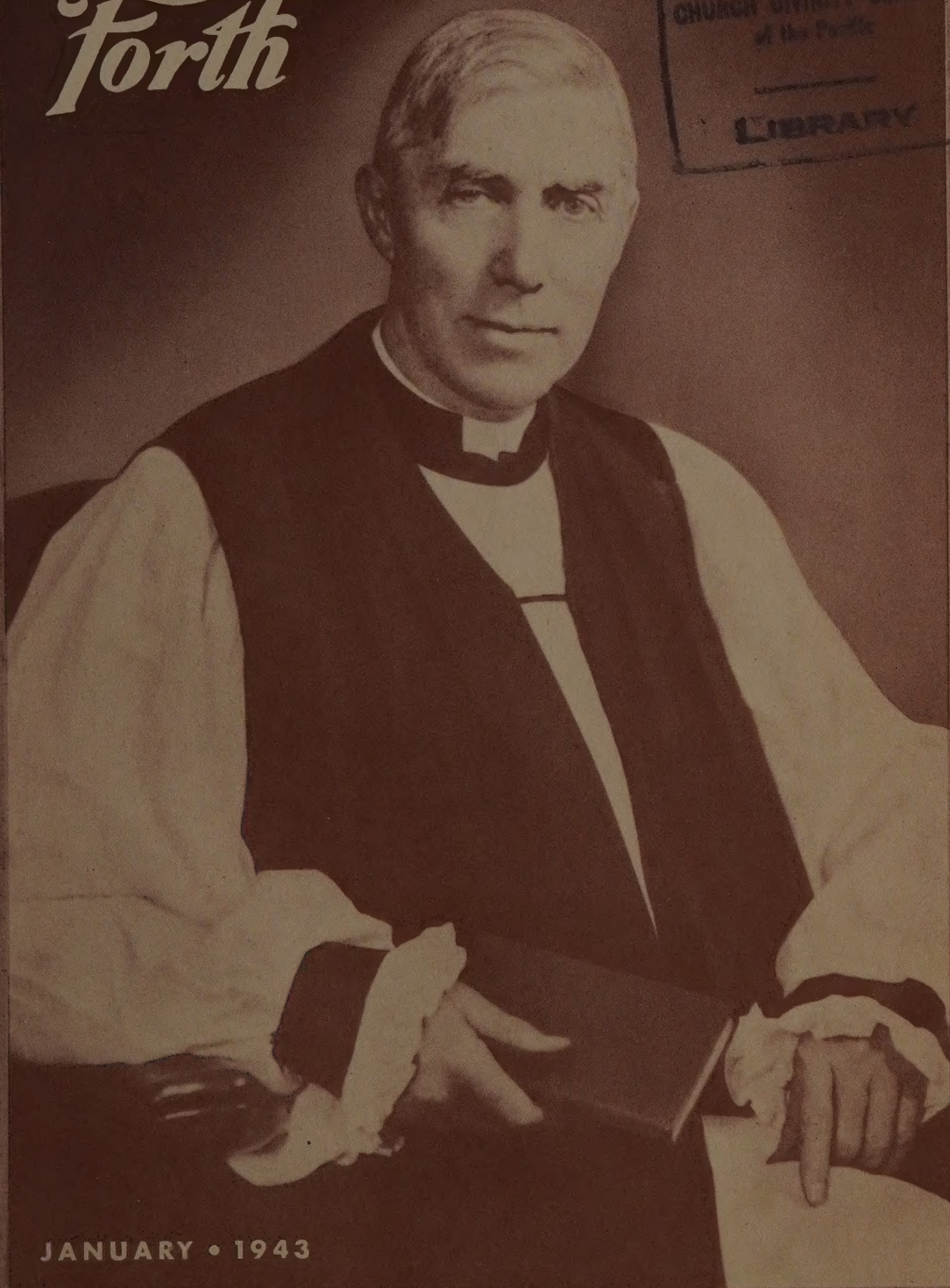


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JANUARY • 1943

The Presiding Bishop



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**Thank You!**

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Dear Reader:

You and 61,479 other subscribers made 1942  
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You enabled *Forth* to reach the highest average  
monthly circulation in its 107 years.

In the face of the greatest war the world has  
ever known, you gave encouragement and financial  
support which made it possible for *Forth* to carry on the  
same high quality magazine.

In the name of the Presiding Bishop, I express  
most sincere and grateful thanks to you and all *Forth*'s  
friends.

As we begin another year together, may I remind  
you that now more than ever the Church's message as told  
by *Forth* needs to reach more of our people. Our soldiers  
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*Forth* pledges you and the whole Church in 1943  
the continued high service which it has been glad to  
render in year just-ended.

*The Editor.*

## 12 Great MESSAGES

In 1942, The Presiding Bishop presented to the Church through *FORTH* twelve great and timely messages. They dealt with various aspects of the war, the Church's task and work during these war years and the post-war period. Bishop Tucker's messages have been prophetic in many respects, and the increasingly large *FORTH* family has come more and more to look to them for their spiritual values. In 1943, twelve more such messages will be presented. Don't miss any of them and don't let your friends and parishioners miss them. The first, a New Year's message, appears in this issue.





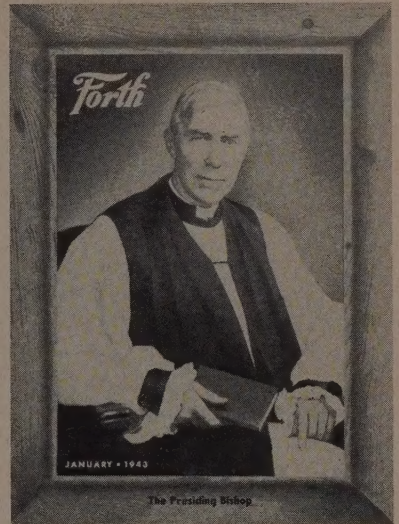
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Further recognition of the Christian leadership of the Presiding Bishop, the Rt. Rev. Henry St. George Tucker, has come in his election as president of the Federal Council of Churches. Bishop Tucker is the first Episcopal Churchman ever to head the Federal Council which includes most of the non-Roman Catholic church bodies in the U.S.A. He thus holds a comparable position to the Archbishop of Canterbury among English churches where Dr. Temple is president of the newly established British council of churches. Bishop Tucker's election took place in Cleveland and is for two years.

## Do You Know---

1. How many persons of Japanese ancestry live in the U. S.?
2. What fields will be aided by our 1943 gift to British Missions?
3. What the Archbishop of Canterbury says permanent peace in Europe depends on?
4. Who Admiral William F. Halsey, Jr., is?
5. How many chaplains serve the soldiers at Fort Knox, Ky.?
6. What Bishop is retiring after forty-four years in the Orient?
7. What Church school for girls is located in Kenosha, Wis.?
8. Who are known as the "first Americans"?
9. How many persons each physician in Latin America must serve?
10. What the \$55,000 Bishop Rowe Memorial will be?

Answers are on page 34.





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## "The Night Is Far Spent, the Day Is at Hand"

By JAMES THAYER ADDISON

Epiphany is the Season of Light, the manifestation of Him "Who hath called you out of darkness into his marvelous light." Never can it have a deeper meaning than in a time of darkness; and through such a time we are feeling our way today. The blackouts that bring us physical darkness are symbols of the mental and spiritual darkness that lies heavy over so great a portion of mankind. It is a darkness of the mind which has afflicted leaders and people everywhere since long before this war—confusion of thought, short-sighted vision, wrong answers to vital questions.

It is even more a darkness of the spirit—failure of faith, despair under the weight of suffering, a growing dread of an unknown future. In our relatively happy land we may see only the fringes of this darkness; but we too know what darkness of mind and spirit means. And elsewhere, on both sides of the great struggle, it is often blacker than we can imagine. Out of the deep men are calling upon God praying He will hear their voice.

At such an hour in the life of mankind comes Epiphany, with its eternal message that behind whatever clouds may gather Light is waiting to break forth. It comes from Him who said, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The world has been groping in an age-long effort to find its way and to solve its problems apart from Him and in defiance of His divine purposes. And the result is chaos and disaster.

Yet we need walk in darkness no longer than we will. If the future of mankind is to be nobler than its past it can only be by following Him who claims control not only of our own lives but of peoples and nations in all their dealings one with another. To follow Him means to begin today to resolve upon a better world for tomorrow and to plan to make it real, that out of our war for freedom good may come. To follow Him means to let Him lead us forward in the way of justice and mercy, in the way of mutual service, of brotherhood, and of reconciliation. Our reward will be the Light of His presence.

"Now it is high time to awake out of sleep: for now is our salvation nearer than we believed. The night is far spent, the day is at hand."



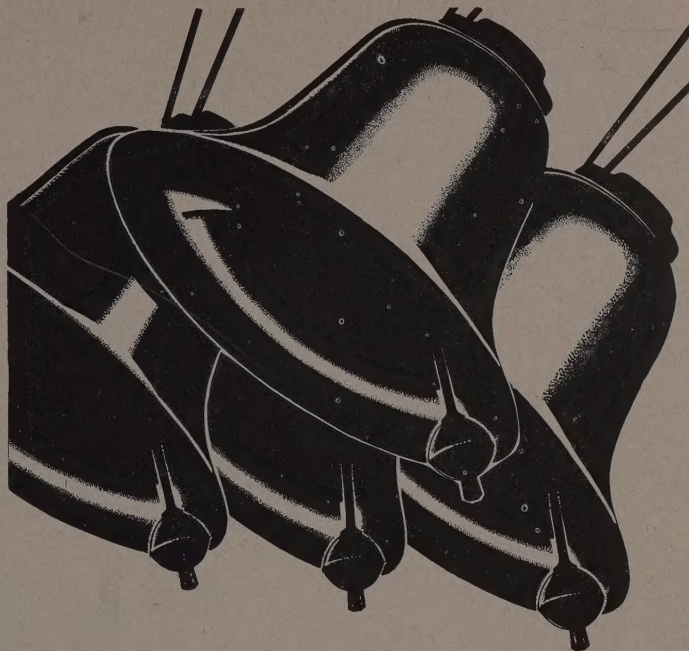
*Ring out the old, ring in the new,  
Ring out the false, ring in the true.*

THE widespread custom of observing New Year's Day as a joyous festival bears witness to man's indestructible hope that the new will be better than the old. This hope springs eternal in the human breast despite the lack of justification which we find for it in past experience. May we not explain man's refusal to accept the verdict of experience as a dim, perhaps unconscious conviction that somehow the new ought to be better than the old?

We live in a world where *what is* never seems to coincide with *what ought to be*. *Ought* implies *can*, said a famous philosopher. Nothing seems further from the truth so far as our experience goes. Yet we find it impossible to repudiate our responsibility for fulfilling our moral obligations simply because of lack of ability. The tragedy of life—what the poet calls the "*lachrimae rerum*," the tears of things, arises out of the proved impossibility of converting by human effort *what is* into *what ought to be*.

Some 1900 years ago a group of men faced with this paradox exclaimed, "Who then can be saved?" Their Master's reply was, "The things which are impossible with men are possible with God." Christ not only proved the truth of this in His own life, but His disciples discovered that those who came to God through Him received the power to change *what is* into *what ought to be*. Wonderfully enough, this power was revealed to them through the transformation that took place in their own lives when they opened their hearts and surrendered their wills to Christ. "If any man be in Christ, he is a new creature: old things are past away; behold, all things are become new."

This New Year not only marks the beginning of another twelve months; it stands for the beginning of a new era. As the new year begins we have strong grounds for hoping that the calamity that threatened to overwhelm us is going to be averted. For this we offer up our thanks to God. Let us not, however, base our gratitude on the expectation that God is going to re-



## THE HOPE of A NEW YEAR

By H. ST. GEORGE TUCKER

ward our efforts and our sacrifice by restoring to us the kind of life that we had before the war broke upon us. The world of the future is going to be different from that of the past. What will be is never a mere repetition of what has been.

We cannot assume, however, that the new world will be a better world. It will not automatically be transformed into the world that ought to be. We have no reason to hope that such a result will be achieved even by complete military victory, nor by clever human devising and strenuous human effort after the victory is won. The only justification for such a hope is a clear recognition of our dependence upon God. That which all past experience proves to be beyond the power of our human capacities will become possible only when those capacities are enriched and guided by that

Holy Spirit which Christ promised to those whose lives are surrendered to Him.

The great contribution which the Christian Church can make to the production of a better world is to carry out its function of making Christ pre-eminent in all things. Where the Spirit of the Lord is, there is liberty. His Spirit must dominate not only our devotional life, but we must also look to Him for guidance and for power in our individual and corporate secular activities. When we allow Him pre-eminence in all things, then we can hope to see that better world for which we have been longing. When our peace is truly the peace of God, it will prove durable and righteous; a peace that will make for universal well-being and transform the races and nations of the world into the brotherhood of the Children of God.





# Allied Statesmen and

CHURCH CONFERENCES IN AMERICA, BRITAIN



Signing International Peace Pact at Palais D'Orsay in Paris, at end of World War I.

WITH the beginning of a new year and the favorable turn in the fortunes of the United Nations, Allied leaders and their countrymen are giving renewed attention to post-war planning. In the forefront of the organizations studying and working toward an enduring peace and a happier future for all peoples are the Christian churches.

Believing that one of its functions is to "discern" the times and to "decipher the meaning" of each succeeding era, the Church today is paying particular attention to the social chaos now rampant around the earth. And it is endeavoring to find means of conforming the world's political and social institutions to the moral order.

With the threat of impending war, religious groups in several countries opposed to totalitarianism began about six years ago to reexamine the theo-

logical convictions underlying their social philosophy. Many of these groups saw the need for applying these convictions more progressively to the contemporary social order.

Among the most widely representative groups which published statements setting forth these principles were the Conference on Church, Community and State which met at Oxford, England, in 1937, and the International Missionary Council whose meeting was held in Madras, India, one year later. Both conferences had official delegates from all the world's large Protestant communions and the Anglican Communion.

One of the first gatherings to bring up prominently the forward-looking thoughts and plans of social-minded thinkers for the post-war reconstruction of English life was the conference held at Malvern, England, in January, 1941, by Anglican Churchmen. Chair-

man of the conference was Dr. William Temple, Archbishop of Canterbury, and among the 200 persons who attended were bishops, priests, members of Parliament, members of the armed forces and writers. Although this was an English meeting concerned primarily with British problems, its program for the future has stimulated the thinking of many forward-looking persons and its repercussions have been felt throughout the world.

In this country in our own Church the last General Convention appointed a commission headed by Bishop Scarlett of Missouri to keep in touch with the work of Archbishop Temple. Several unofficial groups among the various communions have done work toward studying the Malvern Manifesto, among them the Church League for Industrial Democracy.

Probably the most representative American statement of guiding principles for the churches is to be found in "The Church's Thirteen Points for World Peace," unanimously adopted by an interdenominational conference



# Church Study Just, Durable Peace

HAVE CONTRIBUTED IDEAS FOR ATTAINING MORE SECURE WORLD ORDER

held at Delaware, Ohio, last March, under the auspices of the Federal Council of Churches.

"But what things go to make up a just and durable peace?" asks the layman. Government leaders, clergy, scholars and writers have given this question much thought in the years since World War I, and have pooled their ideas in these conferences. It is worthy of note that all are agreed that the basic requirement for an enduring peace is that it be based on moral law and order. For "moral law, no less than physical law, undergirds our world."

The Delaware conference, known as the American National Study Conference on the Bases of a Just and Durable Peace, had many suggestions to guide the churches in their dealings with post-war problems. And many of their ideas were in complete accord with those suggested by Britain's religious leaders.

Among the points on which they agreed were that there must be a true community of nations; nations and peoples must have economic as well as political security and must be allowed to settle all economic and political tensions through some international machinery; and armies and navies should be internationally controlled and made subject to law under the community of nations.

The Delaware Conference, like so many recent church conferences stresses the fact that in future peace negotiations the dignity of man as made "in the image of God" must be respected. And, it declared, all subject and colonial peoples should have autonomy and this must be recognized as "a common responsibility of mankind."

The Archbishop of Canterbury holds that "permanent peace in Europe depends on making Christian principles the foundation of national policy and

of all social life." And British Churchmen say that a durable peace is possible only if every nation so directs its commercial and industrial policies as not to threaten the well-being of other countries. They believe that every nation should have access to raw materials on equal terms and that poorer nations and communities must be assisted to develop a higher standard of living.

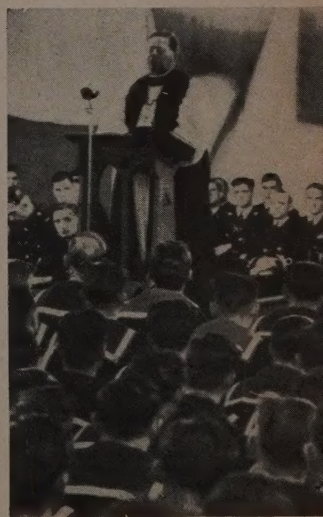
Pope Pius XII thinks that the cardinal requirement for any just and honorable peace is "an assurance for all nations, great or small, powerful or weak, of their right to life and independence." "The will of one nation to live," he declares, "must never mean the sentence of death passed upon another."

Since the Delaware Conference several government officials have made important statements concerning post-war problems and America's responsi-

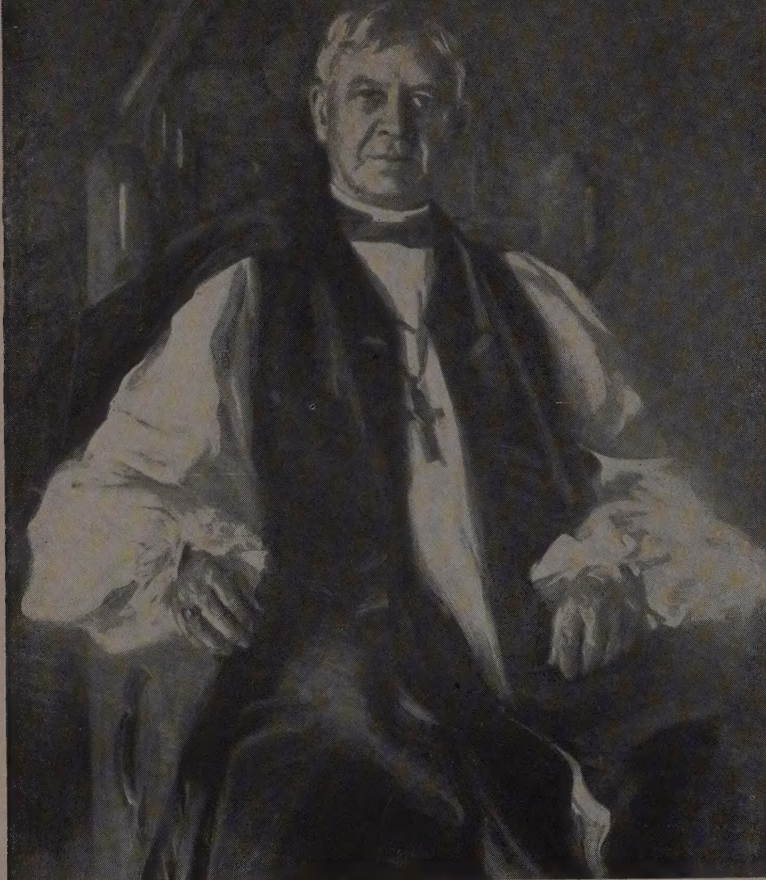
*(Continued on page 31)*

Vice Pres. Wallace (left below) says this must be "century of the common man." (Center) President Roosevelt and Prime Minister Churchill in an informal pose during their history-making

conference in August, 1941, from which came the Atlantic Charter. Dr. William Temple, Archbishop of Canterbury, (right below) preaching a sermon in hangar of H.M.S. King George V.







Neale Ordayne's excellent portrait of Peter Trimble Rowe, late Bishop of Alaska, is a contrast to the picture on opposite page. Forty years elapsed between the pictures.

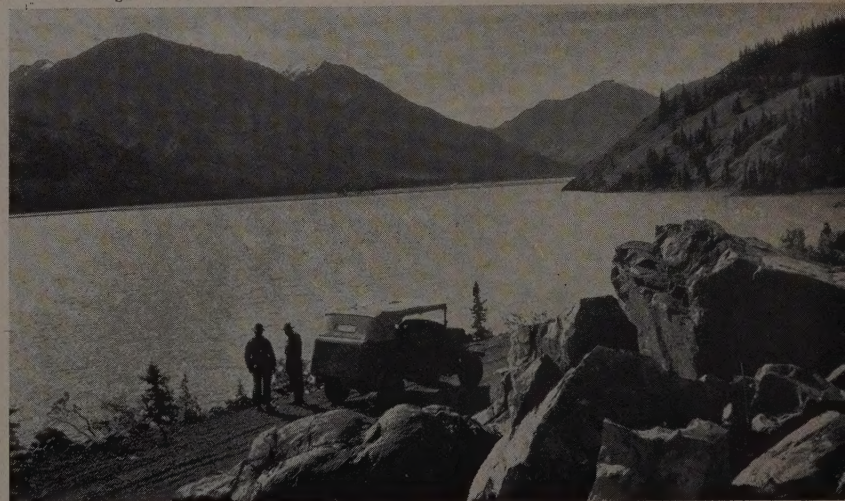
**T**HAT Alaska should have some lasting and useful memorial of Peter Trimble Rowe, who was its bishop from 1895 until his death last June, is the eager desire of his friends and of all Church people who know of his work in that land.

Through all his years there, the country was an unwieldy one to administer. Lack of transportation meant that the district could never then have a central office or headquarters which might enable the Bishop to live in Alaska, easily accessible to all parts of his field. The situation is changed now. Bishop Rowe himself lived to see the day when highways and air traffic made an amazing contrast to conditions of earlier years.

After his election in 1895, when he was thirty-nine, the first statement about him said, "Mr. Rowe has always been preëminently and devoutly a man of affairs." He, it is believed, would be the first to desire that his successor, by taking full advantage of new con-

ditions, should strengthen the whole work of the field by providing a bishop's residence and diocesan house in the country itself. It is needed on

Mountains and rivers well known to Bishop Rowe are seen from the new Alcan Highway running into Alaska from the southeast. He foretold some changes taking place there. Hamilton Wright for Alberta Province



# Memorial to

\$55,000 FUND WILL

many occasions. Bishop John Boyd Bentley, now in charge (who was born during Bishop Rowe's first year in Alaska), has lived mostly in a log cabin built by himself at Nenana. His travels to distant missions are still long and arduous but he would say that they are simple compared to those of 1896.

Bishop Rowe was no tenderfoot even when he arrived for he had traveled on snow shoes and in small river boats during the earlier years of his ministry in Ontario and Michigan. He went to Alaska on one of many boats crowded with men going to seek gold. "In the truest sense he is the only resident of Alaska," wrote a friend in that first year, "for he has come purposing to stay."

One of his first expeditions was into the interior with a companion to get lumber for a boat. They hauled their heavily laden sleds fifty miles in three days and then camped to do their boat-building. "The Bishop is writing a letter on the bottom of the bread pan," the friend reported one day. It was



# Bishop Rowe Is Planned in Alaska

## MILD DIOCESAN HOUSE HONORING FAMOUS LEADER

mid May and there were still four feet of ice in the lakes and several feet of snow, but "the birds wakened them each morning with songs and the festive mosquito was abroad."

In those days the Bishop sent a letter back from Circle City to Juneau on the coast. The letter went by the most direct commercial route, down river to the mouth of the Yukon, on by boat down the coast to San Francisco, and back to Juneau.

Inland, it was a great day when the miners had one mail in six months, two or three courageous Indians having undertaken to make a delivery in winter. It took them nearly six months for the round trip, on foot, of 2,000 miles. The miners, rushing to their trading center when word came that mail was there, passed a hat around, gratefully collecting gold nuggets for the Indian postman.

Here and in all such places, Bishop Rowe, working as hard as the other men, held services in tents and saloons, the first services ever held in those communities, he was told, and made

plans for the Church's future, while the miners acquired a new idea of Christianity that could inspire such labors for their sake.

Back in the states, this was in the early days of the United Thank Offering. The women voted to adopt Bishop Rowe's salary as one of the responsibilities of that Offering, and all the rest of his life he was the only man on the United Thank Offering salary list. Others gave money for churches and schools and hospitals until the work extended from the southwest corner to Point Hope in the north and far up the Yukon.

Fairbanks and other towns in the interior are springing into new life even now before the new highways are completed, and by air they are but a few hours from New England and the Atlantic Coast. War has enormously increased the responsibilities of the acting bishop and his scattered staff, and much of the new work, for the new population, will probably be permanent.

This January Churchmen all over



Bishop Rowe in 1896, starting on the first of his countless winter journeys.

the country are asked to contribute toward a fund of \$55,000 for the Bishop Rowe Memorial. Bishop Bentley has been asked to come out in January in order to fill an extensive speaking itinerary on behalf of the fund.

• • •

Probably the Bible has never before in its history been so widely read as it is today. More than 8,000,000 complete Scriptures and 700,000 New Testaments were distributed in the U.S. in 1941, a greater number than in any year since 1918. It is especially in demand in homes from which boys have gone into the armed forces.

• • •

"I have all the fellows on my gun crew listening to me read from the Prayer Book you gave me," writes a young Marine from somewhere in the South Pacific, to his former rector, the Rev. E. Jerome Pipes of Emmanuel Parish, Rapid City, S.D. "There is no paganism in a fox hole. Whenever the bombs start falling I always say a prayer and I know most of the other men do, too."

Hobart Upjohn's tentative drawing for the Bishop Rowe Memorial Diocesan House. With a bishop's office, left, and a chapel, not shown, the building will fill a long-felt need.







## Chaplain To Chaplains--- Lt. Col. F. C. F. Randolph

U. S. Army Photos



(Top) During field maneuvers the chaplain preaches from the rear of an Army command car. (Above) Lt. Col. Randolph, when a major, pictured in front of his tent. Service (right) in the post chapel.



AMERICAN soldiers and sailors in Army camps and Naval stations throughout the United States today have their chaplains. But down at Fort Knox, in Kentucky, as in other large Army posts, the clergy who have left parishes and families to minister to those in uniform, also have a chaplain.

Like the fighting man to whose worries and troubles he lends a sympathetic ear and a helping hand, the chaplain at Fort Knox, too, may have his personal problems. If he does, he takes these as well as his administrative problems to his "chief" who is Lt. Col. Frederic C. F. Randolph, former rector of St. John's Episcopal Church in Lancaster, Ohio. One of the few Episcopal chaplains to be made a chief of chaplains, Col. Randolph's post is a responsible one, for religion plays an important part in the lives of the men at this huge camp, and at times there

are as many as sixty chaplains of all different denominations on duty whose work Chaplain Randolph must keep in touch with and supervise.

The Fort has ten chapels, each one seating about 300 men, and on Sundays these attractive frame buildings are the scene of sixty or more religious services including Roman Catholic, Lutheran, Episcopal, Christian Science, Mormon and general services. On Friday evenings Jewish services are held.

"My work as Post Chaplain," says Col. Randolph, "is largely concerned with the chaplains rather than with the individual officers and soldiers. Some days I have personal conferences with about a dozen chaplains in addition to telephone calls from ten others. I advise them on how to help soldiers with their problems; how to take care of the chapel where they hold their services; provide them with Testaments and other religious reading; and

plan with them for the observance of special days and other occasional activities. I also arrange for their leaves, promotions, monthly reports and personal problems."

The general Church services for the men, which Chaplain Randolph and the chaplains of the other denominations worked out together, usually follow a set form which includes the Lord's Prayer, the Apostles' Creed, a Responsive Reading, the Gloria and the Doxology. "Our sermons are necessarily short," he says, "as the service ordinarily lasts not more than three-quarters of an hour. We generally try to show the application of religion to the soldier's personal life and endeavor to encourage his faith in God.

"I cannot stress too much to the people in the home parishes how greatly we chaplains depend upon their prayers for the effectiveness and success of our work with the men.



# Golfers Hold Tournament of Turkey and Debate



(Above) The Rev. F. D. Tyner (right) greets Dr. Walter C. Coffe, president of the University of Minnesota at December, 1942, annual dinner of Good Golfers of North America. (Left) Bishop Stephen E. Keeler holds a turkey while Comdr. George Jacobs and Herb Gefies, editor of *Golfing*, get ready to serve.

"GOLF widows" and preachers with empty pews doubtless would say "Amen" to the affirmative side of a recent dinner debate held by the Good Golfers of North America who meet annually in Minneapolis. For at this yearly get-together of confirmed golf addicts and other citizens the affirmative was "Resolved: That there is more wood in the head of a golfer than there is in the head of a golf club."

Tradition has it that the idea for these annual tournaments of turkey and debate originated with the Rev. Frederick D. Tyner, rector of St. Luke's Episcopal Church, in Minneapolis. Becoming absorbed one evening in the problem of how many angel golfers could dance on the point of a wooden tee, Mr. Tyner suddenly evolved the idea of having an annual dinner at which amateurs and pros alike could swap golf stories. Soon these developed into vociferous and hilarious debates on the pros and cons of golf.

Each winter the verbal barrages hurled at each other on this subject by talented members of pulpit, college

classroom, court and soap-box pack more than 500 Good Golfers into St. Luke's parish house. When members teed off at this winter's turkey dinner, it was the seventeenth such "tournament."

Procedure at the dinners vaguely resembles a ritual. Meetings are opened by singing the doxology after which various members bring in the turkey to the tune of "There'll Be a Hot Time in the Old Town Tonight." Mr. Tyner, the starter, then makes his annual report and introduces the debaters, interspersing his remarks liberally with quotes from a joke book catechism.

Among those educators, clergymen, politicians and others who in past years have affirmed and denied have been: Harold E. Stassen, governor of Minnesota; Dr. William O'Brien, bacteriologist at the University of Minnesota; the Rev. Austin Pardue; Judge Luther Youndahl; B. H. Ridder, publisher, *St. Paul Pioneer Press-Dispatch*; the Rev. A. E. Knickerbocker, rector, St. Paul's, Minneapolis; Floyd B. Olson, former governor of Minnesota; Donald J. Cowling, president of Carleton College; Federal Judge Gun-

nar H. Nordby; and the Rev. Phillips E. Osgood, now rector of Emmanuel Church in Boston. Topics have ranged from "Resolved: A lack of brains is not a liability on a golf course" to "Resolved: That he who keepeth his temper is greater than he that maketh a hole in one."

When asked for his version of how the club started, Mr. Tyner's reply is that "like Topsy, it just grew." "We invited a few golfers to come to the parish house to swap golf stories over the dinner table," he explains. "The idea clicked. Now the game is to keep many out who want to get in. No one is ever urged to attend. But like Mrs. Winslow's Soothing Syrup they cry for it, trick the starter into getting them in, and cajole the secretary into giving them an invitation."

• • •

The work of chaplains is just as dangerous as that of any front line soldier or sailor. In World War I their mortality rate was about one out of every 107. In World War II, three chaplains were killed at Pearl Harbor. Of twenty-two decorations given for courage in the campaign of Bataan, six were awarded to chaplains.





versities Mission



Africa's young people are not always as happy as this submerged youngster (above), product of British missions. Right, slow-moving oxen in Bombay suggest the patience needed in India, where vast problems yield to sympathetic efforts.



# British Work in War

EPISCOPALIANS' 1943 GIFT TO HELP ALLY



Gendreau

WITH total gifts of more than \$450,000 for British missions since General Convention of 1940, the Episcopal Church is continuing its efforts for this cause and is adopting a new series of designations. It is hoped that at least \$150,000 will be given in 1943.

The new designations, according to action taken by the National Council, are in fields most likely to be of particular interest to Americans, in south India, southwestern China, Egypt (with one South African diocese, Southern Rhodesia), and the West Indies. Practically all this work is under one or both of the two major British missionary agencies, the Society for the Propagation of the Gospel and the Church Missionary Society. In order that the nine smaller societies which have been aided in the previous two years may continue to be helped, nearly a third of the total is designated for them. It will be recalled that of the forty or fifty missionary societies in Great Britain, the eleven largest were selected as recipients for American gifts in 1940-42.

On a percentage basis, in proportion to the budgets in these fields, the division for 1943, which has been reported to the Church of England authorities, is:

	per cent
India, Dornakal diocese.....	34.5
Southwestern free China.....	12.3
Egypt .....	10.5
Southern Rhodesia .....	3.2
West Indies .....	7.
Nine missionary societies other than SPG and CMS	32.5

The fields to be aided by the 1943 gifts—Egypt, India, free China, the West Indies—are all in the forefront of the news and of the thoughts of American Church people.

Egypt has been enduring the deafening and blinding crash of war. "As I write," says one of many letters, "the desert is filled with the sound of furious battle and the front is aflame with cannon flashes and flares."

In Cairo and Khartoum the English cathedrals and their parish halls have

been intensely active and their services and meetings crowded for more than a year. Chaplains with the military and naval forces have presented hundreds of men for confirmation. The Church has been in close touch with at least 2,000 men every week. Besides the troops there have been more than 5,000 women in uniform.

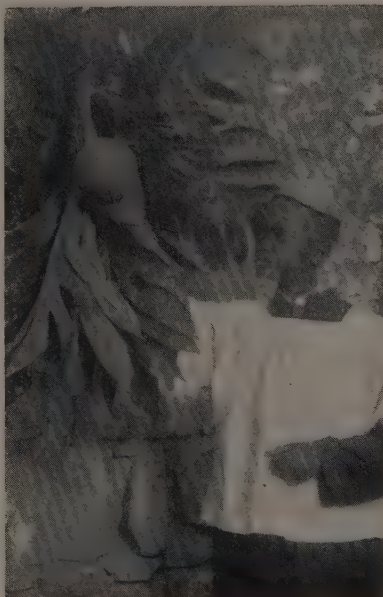
Under all this abnormal activity lies the older work done by the diocese of Egypt and the Sudan, having for its jurisdiction "Egypt, the Anglo-Egyptian Sudan and the regions about the Red Sea," with thirty churches and thirty clergy, nearly all British although the ordination of the first two Sudanese was a great event of recent years. The CMS has eighty Egyptian lay workers in schools and hospitals and elsewhere.

Llewellyn H. Gwynne is the English bishop in Cairo; A. M. Gelsthorpe, assistant bishop, has his headquarters in Khartoum. Airplanes carry each of them into extraordinarily remote places out in the desert or among the



# Areas Gets American Aid

MISSIONS IN EGYPT, INDIA, WEST INDIES



Henle-Monkmeyer

China (above), Egypt and the West Indies (left and right) know the work of British missions in war as in peace. The West Indian chorister is looking at a breadfruit near St. George's Cathedral, St. Vincent, in the diocese of the Windward Islands.

farther reaches of the Nile.

As one of the fourteen dioceses of the autonomous Church of India, Dornakal, under Bishop V. S. Azariah, has some 220,000 of the Indian Church's more than 900,000 members. Bishop Azariah has 170 clergy, all Indian except 9 foreigners, of whom one is an American, the Rev. George Shriver. They cover wide fields, shepherding as best they can the hundreds of simple village Christians and supervising the village schools in their struggle to lift the pall of illiteracy which covers most of India.

"When the war is over the most interesting place in all the world will be the province of Yunnan in southwestern China," declared a young man recently. The fact that the young man himself is Chinese, a keen, educated Churchman, may partly explain his preference, but the significant point of his statement is that he and other young Chinese leaders can see the bright and stimulating future in that land.

The English Church has had work in Yunnan for a hundred years but the influence—literally, the inflowing—of tides of refugees during the war has started new centers of Church work, schools, a hospital, health centers, community centers, work among government university students.

Many of those who came as refugees will remain as settlers, it is thought, but even if they all left, there would still be limitless opportunities among the native population, whom Christianity as yet has barely touched.

On the other side of the earth from China and hardly a day's journey by plane from many North American cities is the British Church province of the West Indies. As long as American men are stationed at the naval and military bases in the Caribbean, aid to the Church in this province is practically "home missions" but the bishops have endless need of help in their ministry to the West Indian people. Most of these people have a struggle to live at any time, and the war has badly

disrupted most of the little industries and crafts on which they depended.

The spirit of British missionaries everywhere is summed up in words from a brief broadcast by Bishop Nigel Strong of New Guinea to his staff just before communications were broken by the rapid advance of the Japanese armies. Almost the whole white population were fleeing in panic. The Bishop, merely moving his headquarters staff inland to a less exposed station, said, "Our people need us now more than ever before in the whole history of the mission. We shall not leave. We shall stay by our trust. We shall stand by our vocation."

How the Church's aid to British Missions is helping American service men abroad is shown in a recent letter from an Alabama boy now stationed "somewhere," who writes of how much it meant to him to be able to receive Holy Communion in a Church of England mission.

One of the most familiar and universal Christian hymns in the world—"Praise God from Whom All Blessings Flow"—was written by one of early chaplains of the British Navy.



# PICTURE STORIES

THE STONE HITS THE GIANT AND KNOCKS HIM DOWN

THEN DAVID RUNS UP TO GOLIATH, AND WITH SWORD CUTS OFF HIS HEAD ~

WITH ONLY A SLINGSHOT, TOO!

HOW THE PHILISTINES RAN AWAY AFTER YOU KILLED GOLIATH!

I AM JONATHAN, SAUL'S SON. I'LL BE YOUR FRIEND FOR LIFE!

# FROM THE BIBLE

Teachers and psychiatrists, not to mention mothers and fathers, know that children love stories, and the Bible includes some of the most wonderful and dramatic tales in the world. Often youngsters are puzzled and confused by the adult language of the Bible and by archaisms. But when

To increase the appeal and usefulness of the book, the publishers present it with a preface stressing the place of the Bible in the development of the United States.

Mr. Gaines has had the counsel of many important educational and religious leaders of the Roman Catholic, Protestant, and Jewish faiths.





As the Ashhurst School banner here marches by the Cuban flag, so the school has loyally supported Cuba for nearly 30 years.



This glimpse of an Ashhurst School parade shows a few of the 280 girls and boys crowding this Church school's limited quarters.

# Cuban Youth Crowd Ashhurst School

## GUANTANAMO INSTITUTION IS POPULAR

Singing the national anthem, Al Combate, the school assembles Friday afternoons, at attention while the flag is lowered.

This first-grade child has literary ambitions and dictated her story to Miss Eleanor Lane Clancy, head of the school.

City officials assist at the ceremony when the Ashhurst School awards medals for the best work in physical education.







In step with civilian defense activities going on throughout the country, Kemper girls are learning the rudiments of First Aid.



Not all of a Kemper student's time is spent in classroom or on athletic field as these promising young cooks will testify.

If you were to slip into a freshman class at Vassar or Wellesley or Mount Holyoke this semester you might be surprised to notice a young student with a far-away look in her eyes. And like as not she'd be dreaming, with just a touch of nostalgia, about a distant Wisconsin campus. For out there in the thriving city of Kenosha on the shore of Lake Michigan is her old prep school alma mater—Kemper Hall.

One of the oldest schools for girls in the Middle West, Kemper today is educating more than 100 young Americans in practical skills so they can assume any responsibilities the changing war conditions may demand.

Kemper was founded in 1865 "for the maintenance of girls and young women, the promotion of Christian education, the training of women for Christian work, and such educational enterprises as the Trustees might from time to time undertake." First known as the Kenosha Female Seminary, the school's name was changed later to Kemper Hall, in memory of Jackson Kemper, first missionary Bishop of the Episcopal Church.

In 1878 the Sisters of St. Mary took charge of the school and they have administered it ever since. In addition to the administrative work, they teach some of the academic subjects, carry on the housekeeping, and

## Kemper Equipping Girls

FAMOUS OLD KENOSHA, WISCONSIN, SCHOOL IS

generally supervise the students in their school life. For these services they receive board and lodging, but no other remuneration. Under their management several new buildings have been added and the school's property value has increased materially.

Kemper, which is accredited by the University of Wisconsin, maintains a high standard of scholarship and fulfills the entrance requirements of all colleges and universities. But its course of study is reasonably flexible. Emphasis here is placed upon the social and scientific studies since it is believed that these will help the girls to participate effectively in civic and national affairs. The curriculum is planned to build upon the existing interests of the individual student and to arouse new and vital ones, to develop her ability to think straight, and to guide her natural talents into true artistic creation and appreciation.

The proximity of Chicago, fifty miles to the south, and of Milwaukee, thirty-five miles to the north, makes



Sculpture, too, is being studied by many an enthusiastic young Kemper art student.

it possible for Kemper students to attend operas, plays, concerts and lectures and thus broaden their cultural background.

Since Kemper is distinctly a Church





Field hockey is one of many sports enjoyed by Kemper girls. Others include riding, swimming, tennis, baseball and golf.



Fine arts play an important part in the Kemper curriculum. Here an art student is painting masks as part of assignment.

# for Post-War Conditions

TEACHING STUDENTS MANY PRACTICAL SKILLS



A commencement procession at Kemper, which is entering its seventy-third year.

the Church's missions, and keep in personal touch with several missionaries. That this early training bears fruit is evidenced by the fact that many of Kemper's graduates have dedicated their lives to serving the Church. Among the alumnae who have done this are the daughters of Bishop McKim and Bishop Graves who after graduation took up missionary work in Japan and China. Alice Wright, for many years a missionary worker in Alaska is a Kemper Hall alumna, too, as are Mrs. Lawrence Rose, wife of the Rev. Lawrence Rose who returned this year from missionary work in Japan, and Hilda Van Deerlin, superintendent of St. Mary's Mission and Home for Children, in Honolulu. Enrollment, however, is not limited to Episcopalians and girls from many other denominations are students here.

school, the chapel is the center of its life, and Bible study and courses in Church History, and the Prayer Book are an important part of the curriculum. Kemper girls give generously to

The girls get practical experience in the dining room, the library, and the office and telephone room and students now mimeograph and address the various bulletins and correspond-

ence sent out by the school.

The school life is simple, and as much as possible like the family life of a normal Christian home. A Sister has charge of each class dormitory, and is aided in her care of the girls by a floor-mother, who also acts as chaperone. A common-room on each floor provides a place of assembly for informal parties, afternoon tea and other diversions.

The girls help to care for their own rooms, which are inspected daily for neatness and order. Early in the school year the subject of interior decoration is discussed before an assembly of the school, and prizes are given for the rooms which are decorated and arranged most attractively.

Kemper is known throughout the United States for its academic standards and for the high type of women who have received their training here. Graduates of the school have been admitted to all the leading colleges and universities in the country, many of them having been awarded entrance scholarships by Vassar, Barnard, Mount Holyoke, Bryn Mawr, Wellesley, Mills and Rockford Colleges, and by the University of Illinois.

Trinity Church in Asbury Park, N.J., is becoming an "outpost" of the Church of England owing to the large number of British sailors, now having temporary quarters in that city, who attend it regularly.





Newest in the Church's present series of colored picture maps, and one of the first to show both American and British dioceses, is the map of the Anglican Communion in the Caribbean area, (33 x 22 inches, 25 cents, from the National Council Bookstore, 281 Fourth

Ave., New York.) In connection with current study of Latin America, it will help to make clear the confusing geography of the region where six American mission fields lie between or alongside the eight dioceses which make up the British Province of the West Indies.



# TWENTY-ONE GOOD NEIGHBORS BECOME BETTER ACQUAINTED



Pan American Airways

Latin American youth, typified by the girl at the left, has hopes and dreams, lofty as the airplane over the Andes. Below women are cooking flat cakes, popular in all Latin America.



Hamilton Wright



Hamilton Wright

**B**LOCK parties are a colorful form of recreation popular in the more crowded regions of large cities.

The people in a block, representing many races and tongues, hang out flags and colored lights, hire a band and enjoy themselves and their neighbors with songs and dances. A block party on a larger scale, in fact, hemispheric, is going on at present while the neighbors of North and South and Central America are steadily com-

ing into closer and friendlier contact.

All this has its serious side but it has a lighter aspect too. With countries in Europe deprived of their visits. Latin American artists of many kinds are coming to the United States in larger numbers, bringing their music or painting or dancing. It is a dull week when the concert halls do not have a dancer from the Argentine, a guitarist from Cuba, or a pianist from Brazil. The musicians play compositions by their

fellow countrymen, revealing further rich resources in Latin American life. Plays and poems and novels come more slowly and lose something when translated and transplanted, but the whole artistic interchange of ideas is helping to build a new unity, while airplanes shuttle to and fro, increasing the contacts of the all-American block.

There are of course many other angles from which to view the common life of the twenty-one republics,



as study classes and discussion groups throughout the United States are learning at present, since Latin America is one of the major themes for mission study.

That one cup of coffee and those two lumps of sugar are but symbols calling to mind the present economic upset. "The trouble in Puerto Rico," writes a student, "is that the island needs 56,000 tons of shipping a month and now has but 30,000." Think of the problems raised in one small country by that shortage, multiply it by twenty and see some of the economic difficulties that Latin American authorities must handle now.

Think again of the millions upon millions of children and young people requiring education in this hemisphere, if they are to meet the problems of the next few years. Mexico, for example, has made remarkable gains in recent years and has 2,000,000 children in elementary schools, more than 15,000 in secondary schools, yet there is still much illiteracy.

"In Brazil," writes Hubert Herring, "some halting progress has been made but at least eighty per cent of the children have no schools. Visits to city and village schools yield a poignant sense of Brazil's helplessness. With few exceptions they are pitifully equipped, and the ill-paid teachers struggle against heavy odds." No country can

reach national integrity while twenty-five or thirty million of her citizens cannot even read a placard on the wall. "School teachers deserve a chief place on the list of democratic allies," Mr. Herring adds. "Wherever schools are multiplying and improving, they are solid bulwarks for democratic faith." To be sure, as Mr. Herring reminds his readers, North Americans must also educate themselves if the Good Neighbor relationship is to be effective. "It would appear folly to ask the Latin Americans to be intelligent about us while three-fourths of us are not sure whether Ecuador is a nation, a mountain, or a tufted parakeet. How many high schools and colleges give more than careless treatment to the geography, economics or history of Latin America? Until recent months such courses were as rare as giant pandas, and not so interesting."

Think of the health problems. The United States has about one physician for every 900 people, and even so, enormous rural areas have little or no health service. In Europe in normal times there is one physician to 600 people. In one Latin American province, and not the most isolated, there is one physician for 53,000 people.

Everything the Church can do, especially in its country schools and health stations, and in the sound re-

ligious training and education of its services, helps to lighten the burden and to bring nearer the ideal of human welfare. Even though the hemisphere is large, no one need think that his personal contribution is too small.

"Every man of America—North, Central and South," writes Luis Quintanilla, "plays an important part in the destiny of the western hemisphere. On its mighty stage a drama is taking place. The first act, Independence, has already been played. The second act, Good Neighborliness, is nearing its climax. The curtain will rise next on a third, Inter-Americanism. Then our hemisphere will have to play the final act in the organization of a World Order. We must remember that we are not mere spectators but actors in that drama."

• • •

### Soldier's Letter

Something of the spirit of the American men who now are risking and giving their lives for their country is shown in these lines from a letter written by Frank Whittlesey, a young Marine, to his mother: "What I'm fighting for," reads his letter, "is to give the United States a chance to grow out of the tinsel and glitter period and help it attain a calm, unhurried outlook, and to achieve a position of prominence in the world so strong that it will command the respect that I have for Pop." Young Whittlesey left Yale half way through his Freshman year to join the Marines. He was killed at Guadalcanal.

Going to school out of doors is the regular thing for many of Mexico's 2,000,000 school children. The school below meets beneath the famous Pyramid of the Sun, built perhaps 6,000 years ago. Latin American countries need many more schools.

Hamilton Wright photo







## BISHOP LITTELL RETIRES AFTER 44 YEARS IN ORIENT

Retiring now, after forty-four years of service in the Orient, Harrington Littell went out to China in 1898, when this picture was taken. In right corner below is recent photograph.



After thirty-two years in China Dr. Littell became Bishop of Honolulu in 1930.



Bishop Littell with Bishop Tsen, of China, at General Convention in 1937.



Above, marching to the Honolulu Cathedral. Below, welcoming Army, Navy men to his home.







First Holy Communion at St. Paul's Church, Kent, Wash., following Daisuke Kitagawa's ordination to priesthood. Mr. Kitagawa now is at Tule Lake Relocation Center in Newell, Calif.



Japanese evacuees arrive by train at town near Manzanar relocation center in east-central California where they will be employed in farming. (Photos by War Relocation Authority.)

**B**EFORE Pearl Harbor, Shigeru Muto, 37, owned a prosperous little tailor shop in San Francisco. Born in California, this young Japanese was known to all his American customers as an industrious and honest business man. But shortly after Dec. 7, 1941, Mr. Muto's whole life was changed by an order issued by Secretary of War Henry Stimson.

Fearing sabotage in the West Coast States, Mr. Stimson prescribed them a military area. The western half approximately of Washington, Oregon and California, and the southern half of Arizona were designated as Military Area No. 1, and an adjacent area as Military Area No. 2. All Japanese living in these sections, declared the order, must be evacuated to selected locations farther inland.

And so Shigeru Muto closed up his shop and in March was sent, with his wife and three children, to an Assembly Center near his home. Here the Mutos stayed for six weeks and then were removed to a permanent Relocation Center in Arizona.

More than 100,000 Japanese residents of California, Oregon and Washington were removed, as the Mutos were, from their homes and businesses and these people, many of them American citizens, are now living in resettlement camps. But despite the hardships and heartbreak that naturally accompany such action, they are receiving courteous and sympathetic treatment from the Government which is taking every practicable means to make life in their new homes as happy and comfortable as possible.

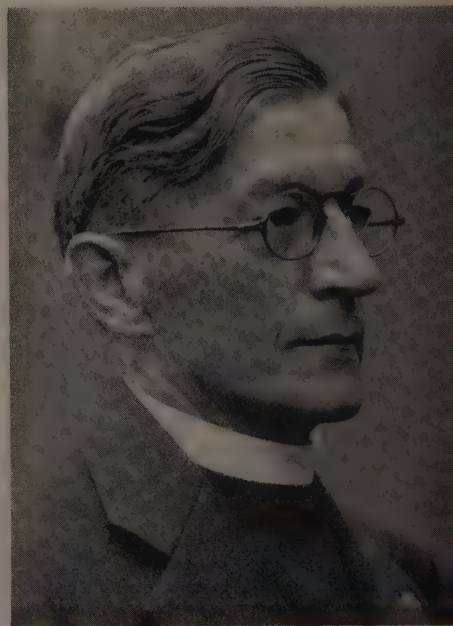
## West Coast Japanese Are

MORE THAN 100,000 NOW ARE LIVING

Their barracks in the resettlement centers are simple and primitive, but so are those in Army camps. Although they are confined in rather restrictive quarters (because of priorities lumber is difficult to get for additional barracks) they have beds, mattresses, and curtains, and all are encouraged to beautify their camps by planting vegetable and flower gardens. They have self-government, too, within the camps, and are allowed to make suggestions as to any changes they think will make living conditions more pleasant.

Fully half of the Japanese-Americans and a quarter of the non-citizens are Christian or pro-Christian, and many others are loyal to democratic ideals. Prior to Pearl Harbor there were more than 100 Japanese Protestant churches on the Pacific Coast. About one half of these were Methodist and Presbyterian, the remainder being Congregational, Baptist, Episcopal, Free Methodist, Evangelical and Reformed. Many members of the second generation attended Caucasian churches. Nearly all these Japanese churches were part of the regular American communions and thus were in no way affiliated with the churches of Japan.

Since a number of communions and



Bishop Charles Reifsnider recently completed tour of the relocation centers.

Christian agencies were carrying on work among the Japanese, a central agency was set up to coordinate their activities and to represent the Church in negotiations with Federal authorities. This agency is known as the





Japanese farmers loading potato planter at Tule Lake, Calif., relocation project as part of program by which they will produce food and otherwise help make relocation centers self-sustaining.



Americans all—boys at a public school in San Francisco's "international settlement" salute the flag. There are 127,000 persons of Japanese ancestry in our population of 131,000,000.

# Resettled in Inland Centers

## SPECIAL RELOCATION CAMPS



Chiyeiko Nakashima plays table tennis at resettlement camp in central California.

Protestant Church Commission for Japanese Service and is the agent for the Japanese work of the Federal and Home and Foreign Missions Councils. Members of the Committee include the authorized national representatives of

the various interested Christian organizations. One of the vice chairmen of this committee is Bishop Charles S. Reifsnider, formerly Bishop of North Kwanto, Japan, who now has charge of the Episcopal Church's work among the Japanese evacuees (approximately 2,500 of these are Episcopalians).

The committee's purpose is to coordinate and promote religious, educational and social services among the Japanese as may be desired by the Japanese pastors and congregations, the officers of the Japanese Church Federations, and as requested by the other agencies involved—all to conform to government regulations.

When asked for his opinion of the evacuation of the Japanese, Bishop Reifsnider declared that the Army has done "a very good job." "This was not only a military necessity," he points out, "but was also one of protective control. Whatever happens, the Japanese now cannot be accused of sabotage. And should there be a bombing of the West Coast there can be no danger of race riots."

The Episcopal Church's former Japanese congregations now are scattered throughout many relocation centers including those at Cody, Wyo.; Topaz, Utah; Hunt, Idaho; Tule Lake,

Calif.; Granada, Col.; Poston and Rivers, Ariz.; and Jerome and Rohwer, Ark. Japanese clergy who formerly had parishes on the West Coast are now carrying on their work at the relocation centers. In some instances they and their whole congregations have been assigned to the same center.

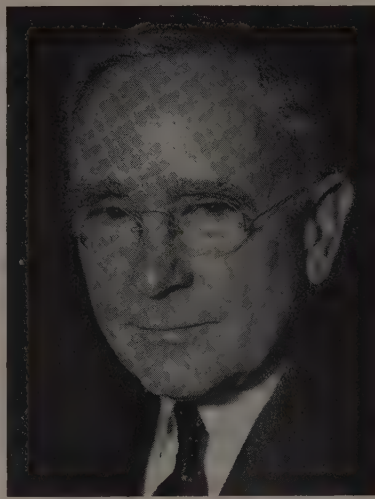
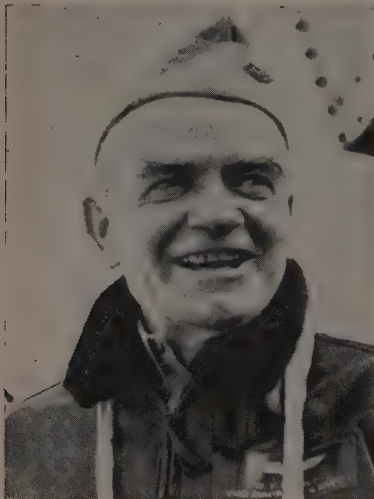
From the new location in Tennessee where he is now interned with other Japanese, the Rev. Hiram Kano, formerly at Scottsbluff, Western Nebraska, writes that the religious and educational activities of which he has charge are progressing vigorously. He has a Church service every Sunday morning, preaching to sundry Buddhists and Shintoists as well as Christians; a prayer meeting at 5:30 every morning under a big oak tree, and a Bible class twice a week. He also conducts Americanization lectures three times a week, and English classes.

Seven congregations of Episcopalians are represented among the Christian Japanese at the Minidoka War Relocation project at Eden, Idaho. Here the work is largely divided into districts—the East End, where Dr. Paul S. Shigaya and Mr. Abraham Hagiwara conduct the Church school, and the West End, where it is under the care of Mrs. Margaret Peppers, U.T.O. worker among the Japanese. (Dr. Shigaya, as a student, helped start the mission at Kent, Washington, several years ago and served it frequently as lay-reader until he moved to Seattle. As a doctor he was said to be one of the busiest men in that city.)

(Continued on page 33)



# CHURCHMEN IN THE NEWS



Wide World

Press Assoc.

Admiral William F. Halsey, Jr. (left) in a jolly mood after his victory over the Japanese fleet. (Right) America's Ambassador to Moscow, William H. Standley who returned to the United States recently to report to President Roosevelt.

American Churchmen today are rendering distinguished service to their country on every front. Among these are two whose work is helping to make an Allied victory a reality—Admiral William F. Halsey, Jr., and Ambassador William H. Standley. Sixty-one-year-old Admiral Halsey by his recent smashing victory over the Japanese fleet in the Solomons has become America's No. 1 naval hero. A native of New Jersey and a graduate of Annapolis, Admiral Halsey first gained public notice last year when he led the successful attack against the Marshall and Gilbert Islands. He recently succeeded Admiral Robert Ghormley as commander of U. S. naval units in the Southwest Pacific.

William H. Standley was appointed American Ambassador to the U.S.S.R. by President Roosevelt last February, and since that time has worked steadily to strengthen the diplomatic, economic, and military coöperation of the United States and Russia. Also a graduate of Annapolis, Ambassador Standley served as an ensign in the Spanish-American War and saw duty in World War I as a captain. He retired in 1937 after having served for several years as Chief of U. S. Naval Operations, but was recalled to active duty three months after Pearl Harbor. He was born in Ukiah, Calif., on December 18, 1872.

War is restricting the movements of Chinese Bishop Lindel Tsen of Honan in North China as he cannot cross the river to visit part of his diocese. His neighbor bishop, T. K. Shen of Shensi, visited some missions for him, including Sincheng, a small station near the battle lines. Bishop Shen has never yet been heard to complain but friends report that he had a hard trip, traveling by cart three days over the mountains and walking most of the way after that as the roads were bad and his ricksha, normal vehicle for travel in that area, broke down.

He arrived by ox cart at midnight. This little mission, set where the sound of big guns often interrupts the conversation, presented seven people for confirmation and gave Bishop Shen an offering of more than \$100.

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There are now 258 Episcopal clergymen serving with the armed forces as official chaplains. Of these, 220 are with the Army and 38 with the Navy.

## INFORMATION, PLEASE

**How far has war stopped the Church's medical work?** Hardly at all. In Liberia, Puerto Rico, Hawaii and Alaska the Church hospitals are fully active; in occupied China, four of the five Church hospitals are probably open under Chinese or Japanese management, unless they have recently had to close for lack of supplies. At the fifth hospital, St. James', Anking, Dr. Harry B. Taylor was recently reported through the Red Cross to be hard at work, as he has been since 1905. St. Luke's, Manila, is reported busier than ever. In Japan St. Luke's and St. Barnabas' are presumably in full operation with Japanese management and support.

**What has happened to the Church of England's mission work in countries now at war?** North China and south-eastern China: restricted but continuing. Hongkong: exact status unknown but possibly much restricted. Free China, in the Southwest and far West: new work growing. Burma: uncertain but it is believed that most of the mission staff went north with their people as refugees. Singapore, Borneo, Solomon Islands, Melanesia: some of the foreign staff have taken work in Australia but the bishops, the remaining foreign staff and the native clergy are either at their posts or elsewhere in the country. North Africa, Madagascar, Gibraltar: bishops and mission staff busier than ever. Calcutta, the Indian diocese nearest Burma: many institutions have moved to north central India; the bishop remains in Calcutta and late in September consecrated the new bishop of Madras.

**How many Japanese bishops are there?** Nine. Each diocese either has its own bishop or is under the care of one.

**What are some of the ways in which the Church is working for men in the military and naval services?** Supplying and equipping chaplains; adding pastoral care to the regular duties of clergy who are near bases or camps; providing hospitality and recreation in homes or parish buildings; running canteens in communities where eating facilities are limited; providing sleeping quarters for men on leave; keeping in touch through personal letters and printed matter with absent members of the parish.

**What religious and social work is done for the welfare of these migratory people?** The interdenominational Home Missions Council is working in several places and has done much to stimulate the concern of other people in the need; the Episcopal Church coöperates with the Home Missions Council, especially through the Woman's Auxiliary.



**H**IGH on the roster of heroes of the Episcopal Church is the name of Bishop Samuel Isaac Joseph Schereschewsky. His story is told by James Arthur Muller in *Answering Distant Calls*, the heroic tales of eighteen men and women who carried Christianity to the four corners of the world. The book is edited by Mabel H. Erdman and published by the Association Press, \$1.50. Bishop Schereschewsky's story also is told in an 8-page booklet by Mr. Muller called *A Mighty Invalid*, published by the Student Volunteer Movement and available through the Overseas Department, 281 Fourth Ave., New York, at 15c a copy.

Born in Russia in 1831, of Jewish parents, young Schereschewsky in his early years became thoroughly familiar with the Old Testament in Hebrew. When he was fifteen years old he entered a rabbinical school and it was there that he first saw a New Testament and became convinced that in Jesus the prophecies of the Old Testament and the hopes of his people had been fulfilled.

At the age of twenty-three, he arrived in America carrying a letter of introduction to a Christian Jew in Brooklyn, N. Y. Two years later he entered General Theological Seminary in New York where his scholastic attainments (he was a fluent linguist in Polish, German, Russian and English), won him an invitation to become a member of the seminary faculty. But he announced that he was going to



Bishop Samuel Isaac Joseph Schereschewsky in his study in Tokyo in 1902. His Chinese secretary, Lien Ying-Huang is at his right, while his Japanese copyist, Bun, is at his left.

## A Mighty Invalid

WAS BISHOP SAMUEL SCHERESCHEWSKY

China to translate the Bible. He sailed for China in 1859 to translate Greek and Hebrew into Chinese. During the two months' voyage he studied Chinese, and within eight years he had translated the Old Testament into Mandarin.

He was consecrated Bishop of Shanghai in 1877, but four years later suffered a sunstroke, which was followed by a spinal disease and almost total paralysis. Although only his brain, his great heart, and one finger

on each hand seemed to be alive, Bishop Schereschewsky, for the remaining twenty-five years of his life, doggedly tapped out a translation of the Bible for the Chinese, thus undertaking one of the most amazing literary feats of all time.

Besides the Mandarin Old Testament, Bishop Schereschewsky did the Bible in another dialect, calling it the "two-finger Bible." He also translated the Prayer Book and was working on the Apocrypha when he died in 1906.

A number of partial scholarships known as the New England Church School Scholarships are being offered by Choate, Groton, Holderness, Kent, Lenox, St. George's, St. Mark's, St. Paul's, Salisbury, South Kent and Wooster Schools for 1943-44. It is hoped these scholarships will attract boys of sound health, good academic quality and general promise from families of modest income who live south of the Mason-Dixon line and west of the Alleghenies. The amount of the scholarship will depend upon the candidate's financial situation. Full details can be obtained by writing the Rev. Norman B. Nash, St. Paul's School, Concord, N.H.

Bishop Alexander Mann of Pittsburgh has sent nearly 1,000 letters to service men from his diocese and has received replies to more than half of them.

One of the first remittances of the Youth Offering to reach National Council was from True Sunshine Mission, San Francisco. The Rev. D. G. C. Wu, in charge, reports that some 40 young people attended a special service on Youth Sunday, and made their offering of \$14.

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Four former members of the staff of St. Paul's University, Tokyo, are now in active service in United States forces. They are: Mr. Karl Branstad, now at Camp Devins, Mass.; Ernest Foote, a first Lieutenant in the Marine Corps at San Diego, Calif.; Douglas Overton, first Lieutenant in the Signal Corps, Washington, D. C.; Vincent Canzoneri, Navy Language School, Boulder, Colo. Another former member of St. Paul's faculty, the Rev. David McAlpin Pyle, was ordained to the priesthood in New Jersey recently.

### They Carry On

When it became evident that the American mission staff would have to leave Hankow, the serious question arose of how to carry on the work of the Church General Hospital, since it was housed in American buildings on American property and was fairly certain to be confiscated. The Chinese staff knew it, would be unwise for them to be found there by the Japanese military.

The Chinese, however, did not want the work to stop. One of the Chinese doctors, Johnson S. S. Leo, who has been on the staff since 1928, secured Bishop A. A. Gilman's consent to rent a house, borrowed equipment for a twenty-bed hospital, clinic and laboratory, and moved in, with a staff. Miss Louise Reiley of the Church General Hospital saw the institution flourishing before she left Hankow.





Navajo women, like this young weaver, bring in much of the meager family income by weaving the beautiful, durable rugs for which they are widely known in the United States.

FROM Alaska to Mississippi and from Arizona to Maine, American Indians are giving their lands, their savings, their skills and their lives in the service of their country. Several hundred Navajos from Arizona and New Mexico fought heroically in the fox holes of Bataan; an Osage Indian, Major-General Clarence L. Tinker, lost his life leading a bomber attack against the Japanese in the battle of Midway; young Indian girls are serving as Army nurses; and skilled Indian fishermen on the West Coast and along Washington's Columbia River are catching salmon for the armed forces.

About 1,000 Navajos are serving in the Army's Signal Corps. And enterprising Nazis, who may intercept radio

messages sent by them in the Navajo dialect, will no doubt be puzzled to find nothing in their German code books or foreign language grammars that will provide a clue to this tongue.

No longer can the Indians be called "vanishing Americans." Census reports show that today they are increasing twice as fast as the population of the United States as a whole. There are now approximately 350,000 of them living in the areas between the Arctic Circle and Florida. In continental United States most of them can be found in fifteen states—Arizona, California, Florida, Idaho, Minnesota, Nebraska, Nevada, New Mexico, New York, North Dakota, South Dakota, Utah, Virginia, Wisconsin and Wyoming.

# Indians Flock

## CHURCH STEPS UP

Not only the United States Government but the Episcopal Church is helping this vigorous people find a door of opportunity through which they can enter into their place in American life. For more than a century the Church has had a part in guiding the rebirth of this race. In 1823 it started its first Indian Mission among the Oneida tribe which had been moved from Oneida, N. Y., to a reservation near Green Bay, Wisconsin.

That work prospered and as the years passed the Church started missions among other tribes—the Apaches, Navajos, Chippewas, Shoshones, Sioux, Paiutes, Karoks, Hopis, Utes, Arapahoes and many others until today about one-fifth of all the Indians in the United States receive Christian teachings and the ministrations of Episcopal clergy.

This religious work touches tribes and families in varying degrees of development, from the poverty-stricken and illiterate nomads, living in condi-

Part of the all-Chippewa choir at St. Columba's Church, White Earth, Minn.





# To Uncle Sam's Aid

## WORK WITH LOYAL "FIRST AMERICANS"

tions not unlike those endured by their primitive great-grandfathers, to the college graduate and seminary-trained clergy of more advanced tribes. The modern program tends to make education the responsibility of the national Government. Most educational institutions on all reservations today are government schools, while the Church centers its efforts on home-building and religion.

People are beginning to realize that the Indian is not a strange sort of being to be herded into an unnatural life on reservations, but that he, too, is an American with the same capacity for development as the white man. And his record of faithful and generous devotion to the Church would shame many indifferent Churchmen. Indeed, one missionary declares that "when an Indian really becomes a Christian, he is the best Christian there is."

Among the bright spots in the Church's Indian work is that being carried on among the Navajos at

Farmington, New Mexico. Here is located the San Juan Indian Mission Hospital, a chapel, and a couple of nursing outstations. For fourteen years the Rev. "Bob" Davis has worked patiently and understandingly with this nomadic tribe.

This friendly Indian of the newer type is a far cry from his warlike ancestors.



Little Oneida Indian girl enjoys a hot meal at Parochial School in Oneida, Wis.



One of the largest Indian missions is that in South Dakota where about 35,000 Sioux and Dakotas live. Here are nearly 100 congregations on nine reservations. Two schools deserve special mention—St. Mary's High School for Girls at Springfield and St. Elizabeth's for boys and girls at Wakpala. Although the Indian Department has withdrawn much of its financial aid, these institutions are carrying on assisted by gifts from Church organizations and individuals. St. Mary's under the continued leadership of its principal, Miss Bernice Holland, is filled to capacity and St. Elizabeth's is serving nearly 100 Indian children.

Several months ago the name of St. Elizabeth's School was changed to St. Elizabeth's Mission Home. This was because all the children there, except



Navajo boys learn how to care for the family flocks before they start to school.

the very youngest, attend the public school at Wakpala, two and a half miles away, to which they are taken by truck each school day. This gives an opportunity for Christian education to almost 100 Indian children.

The 120th anniversary of the Oneida move to Wisconsin and the 140th anniversary of the establishment of the Church's work with the Oneidas in Oneida, N. Y., were celebrated this year at the Church of the Holy Apostles in Oneida, Wisconsin.

For the past five years the Rev. William F. Christian has been the pastor and administrator here for a large Indian family of approximately 1,000 baptized persons, of whom about 650 are communicants. He is known far and wide wherever Oneidas are found in this section of the state by his busy station wagon. With this he gathers up children for the day schools, visits the sick and shut-ins, holds cottage services, and guides and counsels those under his care.

In addition to these missions the Church is busy serving the Navajos in Arizona; the Chippewas in Duluth; the Shoshones in Idaho; the Utes in Utah; the Sioux in Minnesota and North Dakota; the Karoks in Sacramento; the Paiutes in Nevada; and the Shoshones and Arapahoes in Wyoming. Every effort is being made to help these "first Americans."



# WARTIME PILGRIMAGE

*Flying to England by bomber in the spring of 1942, as one of four Americans attending the enthronement of Dr. William Temple as Archbishop of Canterbury, Clifford P. Morehouse, editor of The Living Church, remained*

*in England for two months to study religious and social conditions. A few brief selections from his recent book "Wartime Pilgrimage," (Morehouse-Gorham Co., \$2.) which tells the story of his visit, are quoted below.—Ed.*

"There'll be bluebirds over the white cliffs of Dover"—so runs the refrain of a popular sentimental song. There was one bluebird over the Dover cliffs in the spring of 1942, as I can testify, for I went there and saw it. To be sure, it was a paper one, pinned over the mantel of a local citizen, but it is typical of the spirit of the 17,000 civilians who have remained in this front line town of England, and who carry on their daily business with little concern for the Nazis only 20 miles away across the straits.

At the station we were met by the Rev. William E. Purcell. He is a quiet, modest, young priest who has been the vicar of St. Mary's, the ancient parish church of Dover, since the outbreak of war. Fr. Purcell took this day to be our guide. We visited ancient St. Mary's Church, of which our guide is the rector. Although there had often been as many as three air-raid alarms in the course of a service, the church had at that time been little injured in this war—though its rector and people were painfully aware that it might yet be destroyed any day.

But if it has not been much damaged, the church and its people have

had many narrow escapes. Fr. Purcell pointed out holes in a choir pillar, made by machine gun bullets that tore through a stained glass window from an enemy plane during the Easter service in 1941. The bullets narrowly missed members of the choir; yet no one stirred an inch. The preacher paused in his sermon, and the organist led the choir in a lusty Resurrection hymn. When it was completed the noise of battle outside had died away, for the moment, and the preacher resumed his sermon. It was as simple, as heroic without heroics, as that.

Another story was that of a wedding, the beginning of which was delayed by a heavy artillery bombardment that burst from the tranquil blue of a fine Saturday afternoon. "For some time the shells crashed down," wrote the vicar in a graphic account of the event. "Yet that wedding took place—late it is true, for the bride sat out the bombardment in one of the many caves in the chalk cliffs which Dover uses as air-raid shelters. She came to church as soon as a lull in the gunfire seemed to indicate that the Germans had finished. The bridegroom, who sat the whole time in the church, met

her. And so they were married according to custom down to the last detail, even to the organ and the crowd in the street outside, and the confetti and laughter."

I think the British people are beginning to realize that an Allied victory will not restore the *status quo*, and that a new world is being born. The alternative to Hitler's ghastly "New Order" will not be a restoration of the Old Order, but a new phase of civilization which must be shaped largely by Britain and America, China and Russia. But the other peoples of the world, including the Germans, the Italians, and the Japanese, must have their fair share in the New World if there is to be anything like a just peace.

I think there is beginning to emerge a new determination that this time we shall not win the war only to lose the peace. There is a growing feeling that military victory is not enough, and that a just and durable peace must be built on a stronger and better foundation than vengeance.

There is also, I think, a growing feeling that the Christian religion is the only reliable basis of an enduring society. This concept is still nebulous and without form, but I believe that it is coming into the consciousness of the British people more and more.

After three years of war, Britain still stands as the great citadel of liberty, the island fortress stemming the tide of aggression and the heresy of totalitarianism. She is our ally today, and she must be our partner in reconstruction after victory is won.

## The FORTH Family

Newest members of FORTH's family of full-year group subscribers are: St. Andrew's, St. Johnsbury, Vt.; Trinity, Niles, Mich.; St. Luke's, Altoona, Pa.; and Christ Church, Greensburg, Pa. The latter is a 100% parish. Another 100% parish is St. Mark's, New Canaan, Conn., which also boasts a 100% vestry.

Group renewals have been received from: The Falls Church, Falls Church, Va.; Trinity, Syracuse, N.Y.; St. Mark's, Upland, Cal.; St. Peter's, Perth Amboy, N.J.; St. Luke's, Denison, Tex.; Trinity Memorial, Warren, Pa.; St. John's, Montclair, N.J.; Church of the Resurrection, Philadelphia, Pa.; Church of St. Giles, Upper Darby, Pa.; and Church of the Redeemer, Houston, Tex., both of which have 100% vestries.

The Army, Church and Navy are represented by these three sons of Mr. and Mrs. J. H. Kelso Davis of Hartford, Conn. Left to right are: Capt. John M. K. Davis, the Rev. Leverett B. Davis, curate at St. John's Church, Waterbury, Conn., and Ensign F. K. Davis.





# Select Secretary of Laymen's Work

The Rev. Wilburn C. Campbell, rector of All Saints' Church, Brooklyn, for the past three years, has been appointed executive secretary of the Presiding Bishop's Committee on Laymen's Work and will assume his new duties in January. Thus he becomes the first executive of the new program among laymen of the Church, inaugu-

rated under the direction of the Presiding Bishop.

The committee, of which Mr. Harvey S. Firestone, Jr., of Akron, Ohio, is chairman, is undertaking to enlarge and coördinate work of laymen and existing laymen's organizations such as the Laymen's League, the Brotherhood of St. Andrew, Church Clubs and similar diocesan and parochial groups.

Mr. Campbell is a graduate of Amherst College where he was a star in athletics. He attended Bexley Hall and General Theological Seminary. He is a member of the Long Island Diocesan Council; chaplain of the New York State Guard and a leader in various civic and church organizations. His office will be at the National Council.



The Rev. Wilburn C. Campbell

*Flies to Liberia.* Ordained to the priesthood by the Presiding Bishop in the chapel at Church headquarters, New York, shortly before departing by plane for Liberia, the Rev. Packard L. Okie has arrived there safely. With the Rev. Harvey Simmonds now in the United States, Mr. Okie is the only American priest on Bishop Leopold Kroll's staff; except those of the Holy Cross Mission in the interior.

St. George's Church in New York City recently opened the Henry Hill Pierce House, an autonomous, self-supporting residence for young women college graduates who are working in New York. Each resident is expected to spend two nights a week in community service. The house, which St. George's rector, the Rev. Elmore McKee, calls a "training school in Christian citizenship," is named in honor of the late Henry Hill Pierce, a former vestryman of St. George's. It was made possible by the generosity of members of his family.

American citizens of Japanese parentage, now located in ten resettlement centers, offer ten new mission fields to the Church. Each center has from 8,000 to 20,000 persons.

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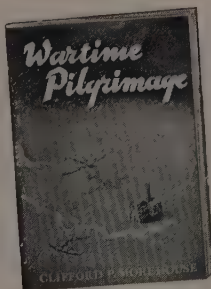
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## Arthur Selden Lloyd

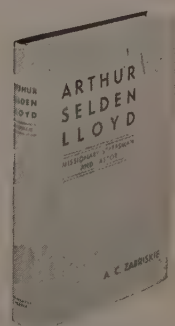
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Dean of Virginia Theological Seminary

As an outstanding Christian leader, Bishop Lloyd gave untiring devotion to the extension of Christ's Kingdom. To read his biography is to read something of modern Church history, of modern missionary work, and to learn about some of the interesting controversies within the Church.

The culmination, in a sense, of the Bishop's work was the reorganization, in 1919, of the old Board of Missions under the new Presiding Bishop and the National Council and the Nation-Wide Campaign. Anyone studying the development of the Church's work will be particularly interested in reading the chapters dealing with this period.



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Young Bobby Adams can't wait for Friday to come these days. Not because it's the last day of the school week, but because that night he attends the Midget Brotherhood. Bobby, aged 11, is a recent initiate of this organization and already he's beginning to feel a new importance.

He has shown a notable increase too, in his knowledge of the Bible and the Church. Indeed, says his mother, "one year of his Midget Brotherhood work has equalled three previous years of Church school instruction."

About four years ago St. John's Church in Royal Oak, Michigan, felt the need of a Church club for boys, nine to fourteen years of age, so two young men, Douglas Batt and George

Mr. Jatho judges one of the art projects.



Two young members of the Midget Brotherhood busily carving a wooden cross.

L. Barker, under the direction of the rector, the Rev. Charles C. Jatho, organized the Midget Brotherhood of St. Andrew. Today it has twenty-five members and a waiting list. To be invited to join the Brotherhood, whose quota is set at twenty-five members, a boy must be a member of the Church school.

Boys are set to work on their projects at every meeting and are expected to complete a project during a given length of time. Among the typical activities are such things as a Bible project, art project, memory project, and diocesan project. In the first of these the member is awarded a Bible badge for writing out perfectly and from memory all the books of the Bible. Another award goes to each boy who paints or draws some scene of his own choosing from the Life of Christ. A memory pin is the prize for those who can learn and write the Lord's Prayer, the Creed, the Ten Commandments, the 23rd Psalm, the Sanctus and the Beatitudes. The diocesan project is made up of three parts—the boy's pledge to missions must be paid to date; he must make a map listing all the parishes and missions in the diocese; and he must give the name of the Bishop and tell who presides at the annual Diocesan Convention and who attend as members.

The usual program lasts from 7 o'clock to 9 P.M. and consists of games, worship, service, business meeting, work on projects, and instruction on the Church.

*A man of courage is also full of faith.—Cicero.*



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(Continued from page 7)

bility in meeting them. Among these statesmen are two Episcopalians, Vice President Henry Wallace and Under Secretary of State Sumner Welles, whose statements are essentially in agreement with the Church's aims for a better future world.

"The idea of freedom, the freedom that we in the United States know and love so well, is derived from the Bible with its extraordinary emphasis on the dignity of the individual," said Mr. Wallace recently. "The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China and Latin America—not merely in the United Nations, but also in Germany and Italy and Japan."

And in the same spirit Mr. Welles has declared that "this war must assure the sovereign equality of peoples throughout the world, as well as in the world of Americas. Our victory must bring in its train the liberation of all peoples. The age of imperialism is ended."

Preëminent among meetings designed to plan for the world's future was that of President Roosevelt and Prime Minister Churchill held at sea in August, 1941. From this historic meeting came the Atlantic Charter which is of special importance because it contains the ideas of the President and the Prime Minister on what they think necessary to make world peace endure. Both demand freedom from fear and want; better economic prosperity for all nations; better social justice for all peoples; and an end of war and the reign of spiritual force in the councils of the nations.

Today America looks to the future with hope and confidence, because its citizens are concerning themselves not only with how to win the war, but how to win the peace that will follow. The farmer, the student, the housewife, the war worker, the business man and the white-collar worker all feel that they have a stake in the post-war settlement and each is watching closely to see whether the statesmen of this generation will draw up a peace that, as Woodrow Wilson put it, "is worth preserving—a peace that will win the approval of mankind."

## Suggested Reading for Study of Just and Durable Peace

*A Just and Durable Peace* is one of the study subjects of the Church this current season. A study packet on the subject is available from Forward in Service, 281 Fourth Avenue, New York, at thirty-five cents. Books recommended include:

*A Christian Imperative.* By Roswell P. Barnes. Friendship Press, New York. Cloth \$1. Paper .60, (1941). A discussion of the Christian Education Movement, analyzing what is wrong with the present world order, and what is needed.

*The Christian Alternative to World Chaos.* By Luman S. Shafer. Round Table Press, \$2. (1940). The author seeks to answer the question: Is there some distinctive, practical contribution which the Christian can make today toward eliminating war?

*Church, Community and State.* By J. H. Oldham. Harper & Brothers. 35 cents (1935). An exposition of the practical meaning of the Christian faith in relation to the concrete problems of the modern world.

*America and a New World Order.* By Graeme K. Howard. Scribner's. (1940) \$2. An indictment of both isolationism and interventionism.

*War, Peace and Change.* By John Foster Dulles. Harper & Brothers. (1939) \$1.75. A Christian layman studies the underlying reasons for international conflict.

*None Other Gods.* By W. A. Visser 't Hooft. Harper & Brothers. (1937). An

analysis of the factors making for the creation of a world Christian community. The author sees in Christianity the only answer to a world of strife and conflicting ideologies.

*The American Choice.* By Henry A. Wallace, Reynald and Hitchcock. (1940) \$1. The Vice-President sees beyond the need for national defense to the task of organizing the world for peace.

*For the Healing of the Nations.* By Henry P. Van Dusen. Charles Scribner's Sons. (1940) \$1. The author is convinced that "there is no other agency (than the Christian movement) for health and enlightenment, for reconciliation and redemption."

*Can Christianity Save Civilization?* By Walter Marshall Horton, Harper & Brothers. \$2. (1940). This book was written in the conviction that "Christianity can furnish world civilization with a religious center about which it can be organized and a scale of moral values by which its affairs can be peaceably regulated."

*A Basis for the Peace to Come.* Abingdon-Cokesbury Press. \$1. This little book gives a realistic, provocative, and highly constructive presentation of the possible solutions to the problems which will beset the world after the armistice. Presents six pertinent contributions in the field of postwar planning by Bishop Francis J. McConnell, John Foster Dulles, William Paton, Leo Pasvolosky, Hu Shih, and C. J. Hambro.

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To save gas and rubber the congregation of St. Andrew's Episcopal Church in Houston, Tex., has bought a horse and saddle for their rector, the Rev. W. E. Airey (above) to use in getting around the parish.

The question is often asked: Will there be any demand for missionaries in the future? If the Churches have grown up will they not want to do everything for themselves without the intruding foreigner? The second question does not cover all the ground. There are still regions where there is no Church to grow up. They are at present beyond the reach of the Gospel, awaiting pioneers to go and be foundation stones when opportunity allows. There are also Churches which cannot be said to be grown up, even if they have produced individual leaders of real maturity. Here, too, the foreign missionary will be needed for a long time.—J. McLeod Campbell, in *Bridge Builders*.

## Christian Europe Today

Out of long study and intimate first-hand knowledge Adolph Keller, professor at the Universities of Geneva and Zurich, has written his new book, *Christian Europe Today* (Harper, 310 pages, \$3), from which these quotations are taken. The continuing life of the Church in and under the present tragic conditions of Europe is his theme. "Some countries and their churches have disappeared and nothing stands today where it stood yesterday," he says in his Preface, and yet, in the same Preface, he concludes:

"The creative spiritual forces of Europe are not dead, they are alive—underground, in the catacombs, in exile, in fermentation—and wait for the day when they can join the best spiritual forces of other continents to build again.

"All the present insoluble problems find an end in God, not in a program of reconstruction. Where He is, in the midst of destruction and persecution a harvest of faith is ripening. . . . It is dark at the foot of the lighthouse, as a proverb says. We are sitting as Christians in such darkness, but high above us is light which shineth in darkness. Where this light shineth there is no despair, no fear, but the certainty that God Almighty is at work."

\* \* \*


*Full Flood* by Percy Marks. Reynal & Hitchcock, Inc. \$2.50. The compelling story of a young man, Terry Price, who, handicapped by a spinal curvature, struggles with his own goodness. The spirit in which he meets the demon of pity is an inspiration. The story is keyed to the present moment of war, and ends with Terry taking his place in the war effort despite overwhelming odds.

\* \* \*

Both children and grown-ups will appreciate a new text-book, *A War Time Handbook for Young Americans*, recently gotten out by Munroe Leaf. This excellent manual will help give youngsters a realization that they count and that they should act like responsible people. Frederick A. Stokes is the publisher and the book costs \$1.25.

\* \* \*

*Finding God in His Wonderful World* by Phyllis N. Maramarco, Louisville, Cloister Press. Teacher's book, \$1; Pupil's book and pictures, 60c. In this second kindergarten course the author endeavors to help small children to discover God in the life about them outside the home. Light and darkness, wind and snow, the singing of the birds are all studied as agencies of God's revelation of Himself to children.




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## Japanese Resettle in Inland Center

(Continued from page 23)

Communion services are being held in Japanese alternately in these two sections. The Rev. G. Shoji and the Rev. Kenneth Nakajo of Portland are both in residence at the project and are doing as much work as possible. English-speaking services of Holy Communion have been arranged for the second generation by the Rev. E. Leslie Rolls of Twin Falls.

Two clergy brothers who are doing a splendid work among their people are the Rev. Messrs. Daisuke and Joseph Kitagawa. The former is ministering to members of St. Paul's Mission of Kent who are now in residence at Tule Lake, Calif. The Rev. Joseph Kitagawa was recently ordained priest while working in the camp of the United States Immigration and Naturalization Service near Santa Fe, N.M. He has been in charge of religious work in the camp and may possibly be paroled to take charge of a congregation in one of the relocation centers.

A letter from the Rev. Joseph K. Tsukamoto, formerly vicar of Christ Japanese Mission in San Francisco, to Bishop Block, tells a graphic story of the settlement of the Japanese people in Utah.

"We are settled enough to give you a fair picture of what our life here is going to be for some time to come," he writes. "Topaz, our city of barracks, is the fifth largest city in Utah, having a population of about 8,000 people. The city is laid out in a square of forty-two blocks. Each block is a unit consisting of a dining hall accommodating about 300 people, a laundry having about eighteen tubs and twenty ironing boards and a space for drying clothes, shower baths and lavatories. Flanking these on both sides is a total of twelve barracks, each having six apartments of sizes suitable for large and small families. Some of the apartments are and eventually all will be supplied with coal stoves.

"Four square blocks in the center of Topaz and two blocks on the East and two on the West are reserved for the schools which will be built as soon as materials become available.

"There are more work opportunities in Topaz and this will increase

until next year every able-bodied person will be occupied. About 400 people have gone out on farm jobs such as sugar beets work and alfalfa harvesting. Men are being recruited now for hog farming within our relocation area, and surveying of our farm layout and irrigation ditches is going on."

Thus are the American Government and the Church caring for these unfortunate people who have been uprooted from their homes by circumstances beyond their control. How they are taking their experience is ably expressed in a letter from an American-born Japanese merchant of San Francisco who wrote to his business connections before he left: "We want you to know that we go as adventurers to the future that awaits us. We leave with the thought that since all must sacrifice in times of war, this is our sacrifice and our bit toward the defense of our country."

One student in three in New England colleges is an Episcopalian.



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**Letter From the Front**

News of the Church in New Caledonia is told in a recent letter from Capt. Franklin Howell, parishioner from Grace Church, Medford, Mass., who is now with the armed forces in New Caledonia.

"There is a dearth of Episcopal chaplains where I am," he writes, "but today we had a rather improvised celebration of the Holy Communion in my area and succeeded in drawing together about 200 men. One of our chaplains, a Northern Baptist, conducted the service with a Book of Common Prayer.

"For elements we used the soft part of French bread (which had no yeast in it); being unable to get any port wine we used some claret. Another officer and myself acted as stewards in passing the elements to the congregation. As the benches consisted of small trees across a few supports and we were inside a tent with no center aisle, there was little room to move about. Also we had no altar rail at which to kneel.

"A brass quartette from the band, consisting of a Hebrew trumpet player, an Italian trombonist, a French saxophone player, and an Italian tuba player furnished the music for the hymns, and they were sung with vigor, gusto, and sincerity. To one who may be a stickler for detail the service lacked a lot of the fine points. But I guess we will be excused by God when the time comes."

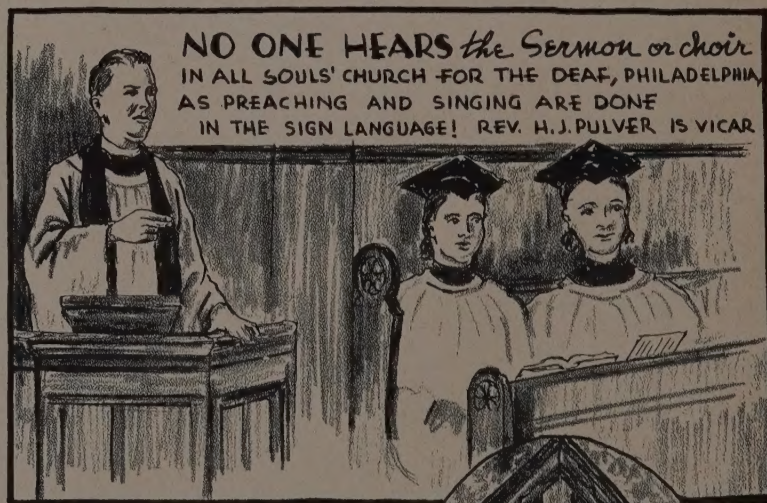
**FORTH QUIZ**

Answers to questions on page 3.

1. About 127,000. Page 22.
2. Egypt, India, free China, West Indies. Page 12.
3. Making Christian principles the foundation of national policy. Page 6.
4. Commander of U. S. naval units in Southwest Pacific. Page 24.
5. Sometimes as many as sixty. Page 10.
6. Bishop S. Harrington Littell. Page 21.
7. Kemper Hall. Page 16.
8. American Indians. Page 26.
9. Approximately 53,000. Page 19.
10. A diocesan house. Page 8.

In spite of heavy handicaps, China's colleges keep growing. In 1937 before the war began, there were 108 institutions of higher learning, of all types. In 1941 there were 115 although most of them had migrated hundreds of miles to the west. The largest pre-war enrollment of college students was 42,000. This year it is reported to be 50,000. Five Christian colleges are now operating jointly in Chengtu; they had room for 1,000 new students this year; 9,800 students competed for admission.

**RARITIES**



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